Lutheran Herald

July 8, 1958 • Vol. 42 • No. 27

LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

At the ELC's twenty-third General Convention, the president of the Church meets a lay delegate from California. See picture story on page 3.

• The Life of a Delegate

• Convention News

• Counselor Pat

There Is A Tree

The tree, a lovely California eucalyptus, is the tallest one for several miles and is on the property of St. Timothy Church at Lakewood, California. It not only lends shade to our cars on Sunday mornings, but serves as a shelter all week to those who like to rest a while at noon and eat their lunches. It is a common sight to see a bread truck and an ice cream truck side by side with the drivers exchanging wares and friendly talk. Sometimes a regular convention of telephone men drive up, and at other times the police car attracts its usual number of small boys who stand and gaze in awe at the policeman, who is human enough to eat a lunch his wife has packed and close his eyes for a nap.

To me the tree represents a great deal more than shade, rest, or shelter, for just as the tree beckons the weary to rest, the church called to me. Here at St. Timothy, a home mission congregation, my husband and I found what we had so long sought.

When you filled your offerin velope and put money on the si missions and benevolences, you c know that I was alive. You c know how bitter and weary I nor how I longed to have peace you knew was the comman Christ to preach the gospel to al tions.

Sometimes I am haunted b sions of other trees—trees like eucalyptus—growing somewhere casting their shade on empty gro places where only the tree stands no church by it. I know of the and suffering of those unchur people who can rest under a tree find no shelter or refreshment when I say "there is a tree" I speaking of the work yet to be d a work in which I can now join which I praise God, and I ask what can we do now together. "There is a Tree" but is ther church?

MRS. GEORGE WILL

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A delegate has a busy time at a convention—and so does the photographer who follows him around. In this picture story, the delegate is Darold Engebretson of Los Angeles, California, and our photographer, on loan from the Foreign Missions department, is Alton Halverson.

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Lead On, O King

The story of the WMF Convention.

Convention Elections

Books in Review

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald

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● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South F Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. S scription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post o at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publish House, Minneapolis 15, Minnesota.

*the registration desk Mr. Engebret-
n found fellow Californians: the Rev.
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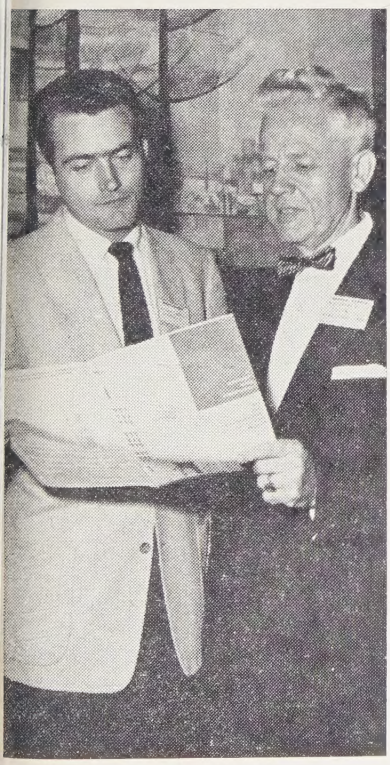
The Life of a Delegate

By William H. Gentz
Photos by Alton Halverson



The ELC's twenty-third biennial convention June 17-21 in Minneapolis was advertised as the "last," but for some delegates this was the "first" convention of their Church they had ever attended.

Such a delegate was Darold Engebretson of Los Angeles, California, a member of Our Savior's Church in that city. Mr. Engebretson, who is a leather finisher and craftsman by trade, has been a member of Our Savior's since 1944, but only recently has become an active member of the parish.

Born in rural North Dakota, Mr. Engebretson feels he is a "native" now of California since he has lived there sixteen years—which is more than many of his fellow Californians can claim.

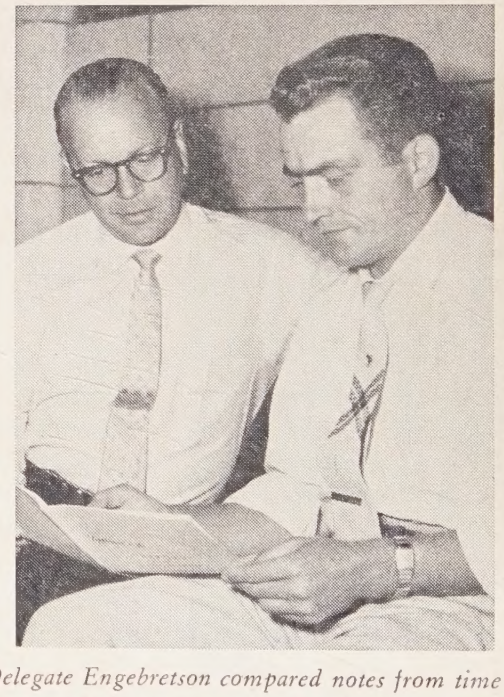
Mr. Engebretson is a member of the Board of Trustees of Our Savior's Church and is also an officer of the men's brotherhood of the congregation. In Minneapolis he represented his church at both the Brotherhood and Church conventions.

To portray to our readers what a delegate does at his "first" convention, LUTHERAN HERALD asked its photographer, Alton Halverson, to follow delegate Engebretson around during convention week. Pictures on this and following pages tell the story.

Pointers on the budget for next biennium were learned from Dr. Raymond Olson, director of stewardship.

Mr. Engebretson was a faithful att er at convention sessions. He sa different sections of the church enjoyed the "bird's eye view" from balcony the most.

After one of the first sessions he met the convention organist, Mrs. Joyce Hilary, and the trumpeter, the Rev. Raymond Reinholtzen.

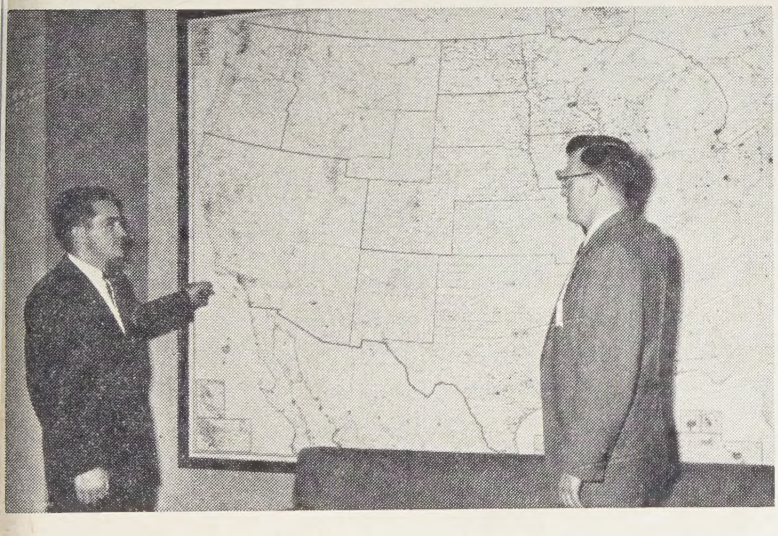


Delegate Engebretson compared notes from time to time with his pastor, the Rev. Myrus Knutson.

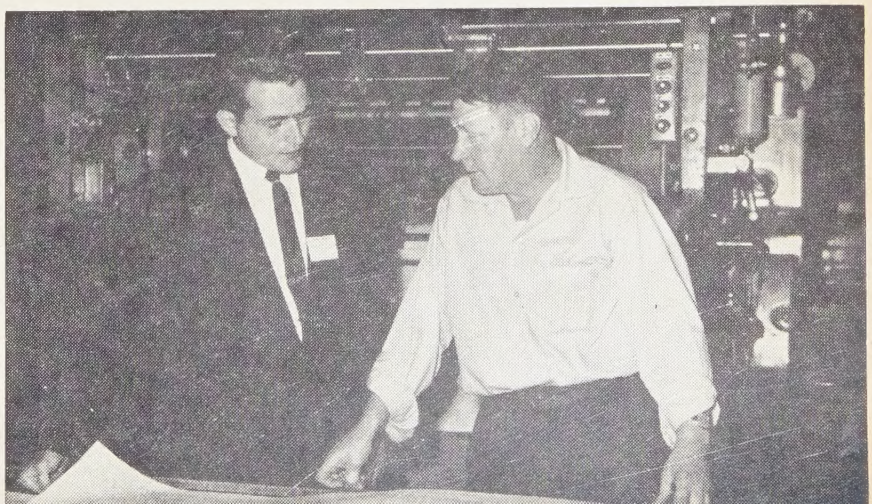
District business is conducted at national conventions, too. Here Mr. Engebretson sits in with an elections committee from his district led by California president, Dr. Gaylerd Falde.

Myrtle Anderson of the Augsburg Publishing House staff explains the new Lutheran Service Book and Hymnal to delegate Engebretson at the convention book store.

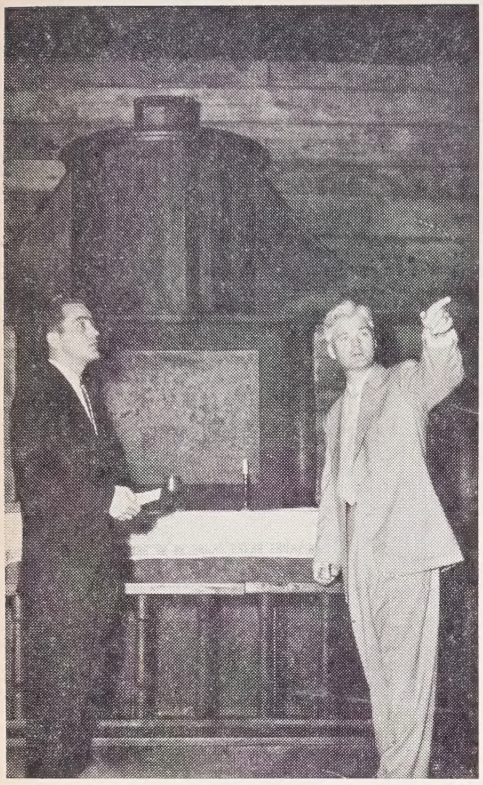
Refreshment time for a Californian means orange juice, of course! Here delegate Engebretson meets some new friends, left to right, the Rev. C. M. Cherland of Winnipeg, Manitoba; Mr. Herbert Johnson, delegate from Trinity Church, St. Albans, Long Island, N. Y., and the Rev. Arnold Nelson, pastor of Trinity Church.



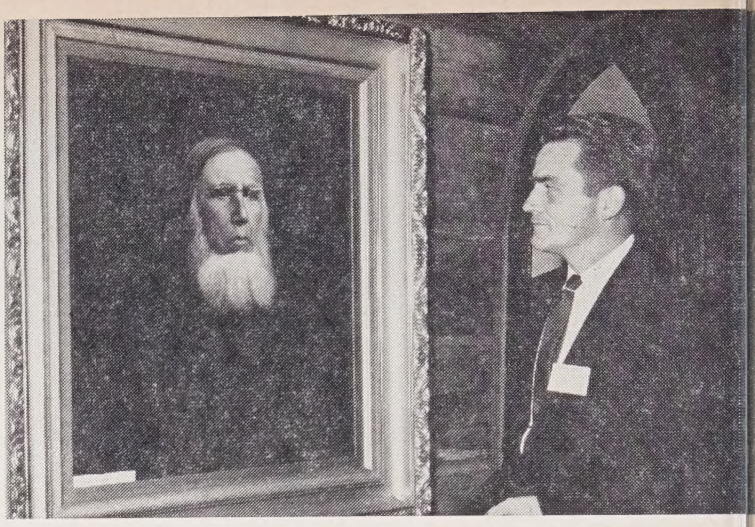
On his visit to Church headquarters, delegate Engebretson inspected the map in the board room that shows all of the congregations that will be in the merged church planned for 1961. Explaining the map is James V. Anderson of the ELC Public Relations office.



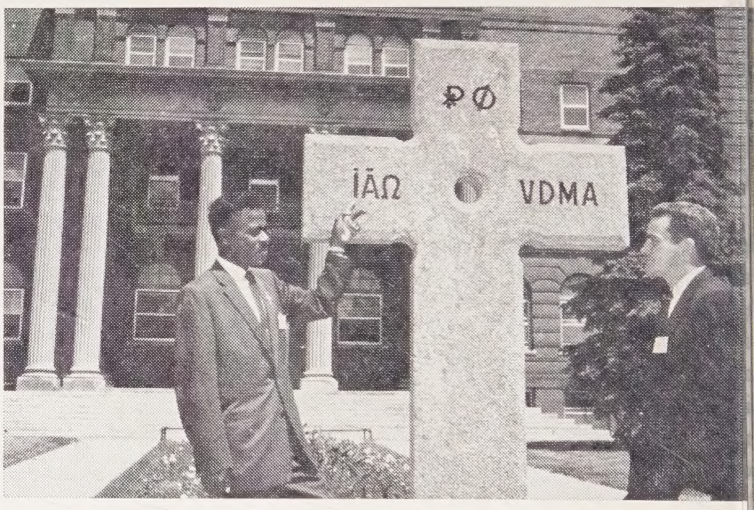
Delegate Engebretson took time during convention week to see some of the Church's publishing house. Here he speaks with Grant Swanson, plant superintendent at Augsburg, in front of one of the presses.



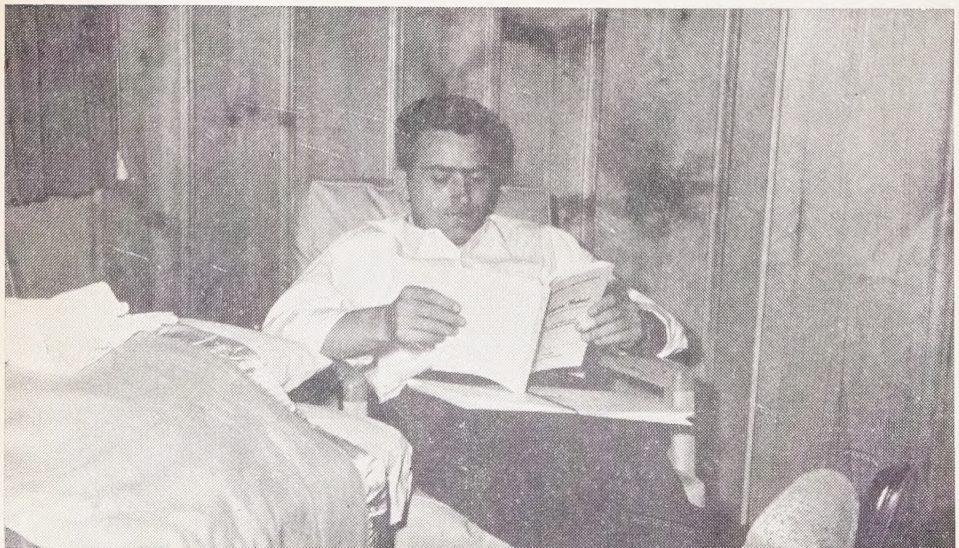
Dr. Howard Hong, right, of St. Olaf College explains some of the interesting features of the Muskego Church built in 1843.



Getting acquainted with one of the founders of the ELC, the Rev. Eli Eielsen. The portrait hangs in the balcony of Old Muskego Church on the Seminary grounds.



With Pastor Zefania Retovona of Madagascar, delegate Engebretson inspects the Celtic Cross in front of the main building at Luther Theological Seminary in St. Paul.



Convention days were long and sometimes tiring. Delegate Engebretson relaxes as he reviews some of the business of the day in his hotel room before retiring.

The story of what one young woman is doing in the field of church work . . .

Counselor Pat

By A. Henry Hetland

Lutherans generally take a dim view of women clergy, and some women don't like it one bit.

I suspect one reason for this implied subordination of other professions in the church is that they have such dull titles. A person holding one of the several possible titles spends an humiliating aggregate of time explaining what she does.

So when I now set about telling of one highly respectable profession in the church where women can serve—where we want more of them—and specifically about one young woman who is giving much dignity to it, I have to overcome a hurdle erected by its title, Counselor.

It's a good enough word, but it seems to belong to the legal profession or in a dean's office. And it has gray hair! Even when combined with "The Division of College and University Work" it doesn't quite dispel the connotation of hoariness. You should go to a campus and see one in action. So let's go—to Colorado's mile-high city and to two great universities. There you may meet a "Counselor" with the improbable name of Pat Schmidt. (In the telephone directory she is Mertice Patricia Schmidt.)

Pat first came to Denver to be a city librarian but she got next to a group of Lutheran students at Denver University and after a while was doing so well as a volunteer adviser that she was called to Duluth, Minnesota, to be a DCUW Counselor at the Duluth branch of the University of Minnesota. Technically she was qualified (a B.A. from Park College and an M. Lib. Sc. from the University of Missouri) but she soon felt the need for theological training. She got it, and another Master's degree, from Chicago Lutheran Seminary in a year's leave of absence.

By this time there had been organized a Lutheran Student Foundation in Colorado and there were people there who remembered her days as an unofficial LSA adviser. "We want Pat" was the word to the DCUW's Chicago office. So Pat returned to Denver, this time to work on two campuses: Denver University and also the University of Colorado which is in Boulder, a drive of about 18 miles from Denver.

One of those in Denver who is glad she came back is chaplain of DU, Dr. Rhodes. "Pat," says he, "is not the most vocal one of the religious workers, but she is a steadying influence. It is as much as anything her presence, her quiet way of doing things, the way she meets students—yes, and her theology, the theology she represents."

Counselor Plus Teacher . . .

Pat of course is not an official member of the university's staff but the chaplain of this Methodist institution looks upon her and other denominational workers as members of a team which in every other respect fits into the life and work of the school. In this setting, says the chaplain, Pat represents "a type of conservatism that is good for the campus."

Interestingly, there were three students who also used that word "presence" when trying to tell me what their Lutheran Counselor means to them. One student said it was "a presence that creates strength." Another said it is a "presence that never compels but welcomes."

Now it may be, to borrow an idea from Auden, that merely adding one's body to a crowd is not a virtue, but not infrequently the mere presence of a person of spiritual stature can bring a kind of strength to a student group. Pat often sits in the background with a typically impassive expression on her face when students are gathered for study or discussion or at a business meeting. This generally delights students who are wont to feel that adults when present at their voluntary gatherings should speak only when spoken to. But more than a "body" is present when Pat is there. One student told me that "she is the kind of counselor who knows just how far to let students go in making mistakes before stepping in with a word of caution."

That statement, of course, had reference primarily to discussion groups or business meetings. A counselor must also on occasions be a teacher and in that role Pat is more vocal, though it probably can be said that her particular method of teaching is rather Socratic:

She is too modest to hold forth as a lecturer but she does know how to ask leading questions.

Counselors seldom find a captive audience of any sort or ready-made facilities when they arrive on a campus. When Pat came to Denver it was her good fortune to find a friendly reception both at DU and at CU. Denver University gave her an office in their chapel building. In Boulder, though she met friendliness, she had to take what was available in the student union and for the first two years she did considerable moving about from one office to another. Finally there was no room at all, but by this time it had become possible for the Lutheran Student Foundation to procure a student house which now serves as headquarters for her ministry and for student activities.

Yet it remains a fact that there are no captive audiences in a campus ministry. Pat must, so to speak, gather her own disciples. This means calling, telephoning, organizing calling teams among students—and being the kind of person who instills confidence in students so that they will respond to her guidance.

Needless to say, there is more to campus work than the presence of a good counselor. Pat and other interested people (such as officers and members of a student foundation) must find ways of encouraging pastors within the state to report the names of their students. In Denver there are many churches and many students live at home; Pat is a kind of assistant to every one of those churches. The pastor of the nearest Lutheran church is designated the Lutheran contact pastor so Pat is his assistant in a more special way. Likewise, in Boulder she is in reality an assistant to a contact pastor. Actually, if nomenclature can indicate status, she should be called an associate for she carries the whole responsibility for a ministry to the campus except the distinctly pastoral acts.

. . . *Plus Interpreter*

Pat does not preach, but she has to interpret preaching to many students who come to her with questions—and objections!—that may occur when they have heard a sermon. She must be a teacher, both formally and informally, and she must be an across-the-desk counselor. All this must fit into the tight schedule that is necessary because she works on two campuses—really three, for Denver University operates on two campuses.

Mondays find Pat on DU's downtown campus; Tuesdays and Thursdays she is in Boulder; Wednesdays and Fridays bring her to DU's main campus. Saturday she calls her day off but, as she understates it, "it doesn't often work out that way" because there may be planning sessions, committee meetings, and weekend retreats.

Among those weekend retreats two stand out in memory. On one occasion there were several carl of students, Pat's car among them, that were tu back by a spring blizzard and they spent the entire n pushing cars out of snowdrifts. Maybe that was the that Pat impressed a student with "a presence that ates strength"! And then there was the weekend re in the mountains when all the students did arrive- eighty of them!—and Pat found herself the only a present in what turned out to be a veritable blizzar religious questions. She vowed then never again to a retreat come off without at least one pastor in atte ance.

. . . *And Representative of the Church*

So that's a DCUW Counselor *a la* Pat Schmidt. Th are others and other kinds. Some are skilled group le ers, or sharp dialecticians, or artistic platform perfo ers. Pat has attributes from each of those categories gifts but primarily she is a representative of the Chu a Christian counselor to students, who by her presence creates confidence that the Church is concer about campus life.

Even-tempered though she is, Pat meets with sit tions that frustrate her, but she sums up her experien by saying that "there's nothing quite like the exp ence of working with student leaders, observing th growing commitment to Christ, their desire to se and their development in consciousness of their call as Christian students."

Here is a good illustration of what she means, a pa graph from one of her monthly reports to the DCU office:

"Besides the usual experiences in counseling whic have referred to in past reports, I recall one memora day last month which I want to share with you. It c sisted of five hours (almost without stopping) of s nificant conversation and theological discussion. It tense at times and at times it could be classed un the heading of 'group counseling.' The group consis of five fellows and myself and we more than scratch the surface of purpose of life, field of work, vocati personal devotions, why the Church, its divisions, nessing on the campus. This all grew out of an inst when one of the fellows came walking into the Cen ready to throw everything overboard, and seeing no p pose in anything he was doing. Everyone jumped i the subject. Needless to say I was weary that eveni when I returned home."

However her presence on campus is felt or describ it is evident that Pat enjoys being there.

Convention Story

By O. G. Malmin

In the front row at the Convention were retired pastors H. A. Stub, J. O. Wangberg, and C. M. Weswig.

When last week's paper went to press, the Convention Story closed with union discussion having been begun, but with really nothing decided. As a last minute addition, the names of the three men elected to theological professorships were included.

We are anxious to complete our story of the convention in this issue. Only one thing that I can think of will have to go over until next week, namely an attempt at editorial interpretation. On this and the following pages I will try to gather up the loose ends and highlight the major decisions of Saturday.

Union Matters

It will be recalled that the story of Friday's session stated that thus far discussion had centered only around the proposed name of the new Church—"The American Lutheran Church." Also that a straw vote just before adjournment revealed it as the almost unanimous desire of the convention to substitute "The United Evangelical Lutheran Church."

The discussion Friday afternoon was carried on in Committee of the Whole. When the matter was taken up again Saturday forenoon, the parliamentary situation, while somewhat confused, was about the following: Before the convention was Resolution VI from the Joint Union Committee. This resolution provided for possible amendment of the Constitution and Bylaws according to this formula: Any one of the conventions could, by a two-thirds majority, resolve to recommend a change. This recommendation would go to the Joint Union Committee where it must pass by a two-thirds majority. If it did pass, it would then go to the constituting convention. If it secured approval there, it would go to the constituting conventions of the districts of the new Church for a referendum. Upon adoption by majority vote in the district referendum, the amendment would immediately be declared adopted.

Since the constituting convention is scheduled for April, 1960, to be followed during the next months by the constituting district conventions, this would mean that the change in name would become operative *before* the end of 1960. Thus the new Church would begin life on January 1, 1961, with the name adopted by the referendum.

There was, however, another resolution before the convention. It was confined entirely to the name question and provided the following formula for securing a change in the name: (1) That our convention by a two-thirds vote agree that the name of the new Church shall be "The United Evangelical Lutheran Church." (2) That our action would be submitted to the conventions of the other two uniting Churches "with the request that it be considered and acted upon" by their 1958 conventions. (3) That, unless it was adopted by the other two Churches by at least a two-thirds majority it would be null and void.

Had this resolution prevailed, it would have had the effect, first of all, of taking the matter of the change of name out of the hands of the Joint Union Committee. That committee is nowhere named in the resolution. The second effect would have been to make it possible for either of the other two conventions (ALC or UELC) to decide the matter of change of name adversely. As a matter of fact, word came already Saturday afternoon that the convention of the United Evangelical Lutheran Church, being held in Blair, Nebraska, had unanimously adopted the entire report of the Joint Union Committee. This means that had the resolution described above been adopted by our convention, the matter would already have been settled, with no possibility of a change in the proposed name.

The convention, however, adopted the other resolution, Resolution VI, mentioned above. This means, then, that our Church, through its convention, has set in motion machinery aimed at bringing about a change in the proposed name.

In doing so, the convention also passed a strongly worded resolution instructing its Union Committee to vote as a unit for such a change and to urge it upon the other two-thirds of the Joint Union Committee.

That having been disposed of, the remaining union matters were cared for expeditiously. Before the convention adjourned for dinner on Saturday, all union matters had been disposed of.

During the course of the debate two interesting items of information relating to our sister Churches became known. The first has already been mentioned, that the UELC had unanimously adopted all union documents, without requesting any changes. Fully as significant was the news received that one of the large districts of the American Lutheran Church, meeting in convention, adopted a memorial addressed to the ALC convention, which will be held in October, recommending that some other name for the new Church be chosen, in preference to The American Lutheran Church.

Year of Jubilee

The following resolution submitted by the Union Committee of the ELC was unanimously adopted:

Whereas, God the Holy Spirit has guided and blessed us in prospering the union negotiations of the American Lutheran Church, the United Evangelical Lutheran Church, and The Evangelical Lutheran Church; and

Whereas, We earnestly desire that the consummation of the union shall be a time of rejoicing, of giving of thanks, and of commitment to the Christian life and the upbuilding of God's Kingdom; therefore

Be It Resolved, That The Evangelical Lutheran Church adopts the recommendation of the Joint Union Committee "to provide for a Jubilee Year" to extend through Pentecost Day, 1961, somewhat in keeping with the plans included in the *Supplement* to the *Report* of the Joint Union Committee; and

Be It Further Resolved, That The Evangelical Lutheran Church concurs in the recommendation that the Joint Union Committee appoint a Committee on the Year of Jubilee.

This thought of a special spiritual observance of the union has, as many readers will recall, been discussed at some length in the uniting Churches. The article by Pastor Ofstedal which the editor solicited and which appeared in our issue of June 3 had as its purpose to focus the attention of the Church on this project. Both it and the statement on the Year of Jubilee found in the *Supplement* to the *Report of the Joint Union Com tee, 1958,* pointed toward some special resolution.

It will be noticed that the resolution adopted by convention attempts to strike the two-fold spiri keynote of the forthcoming union. There is first o acknowledgement on the part of the Church that union is of God. To be sure, no one can search mind of God the Holy Spirit. Yet, how can we acc for the success of this union movement on any o basis than the guidance of the Holy Spirit?

The second aspect of the resolution is the expre desire of the Church that the union shall be an occa "of commitment to the Christian life and the upbuil of God's Kingdom." It is in order to implement two-fold desire on the part of the Church that it now taken the first step toward planning, in consu tion, of course, with our sister Churches, such a Y of Jubilee.

All that the resolution specifies is that we cor in the idea of the Year of Jubilee and in the recomm dation that the Joint Union Committee appoint a C mittee on the Year of Jubilee. However, I hope that Church Council will also appoint a special commi to head up this year of festivity as far as The Ev gelical Lutheran Church is concerned. In certain ca it will probably be best if each of the three Churc arranges the details of the program for the Year Jubilee.

I confess to a sense of deep gratitude to those w throughout the union negotiations have continued emphasize the spiritual values involved. I have sta repeatedly here that those who have been given responsibility of working out the details of polity organization for the new Church have been acu conscious of the danger of making structure and chinery primary. No one needs to apologize because much effort has gone into attempting to build a wo able structure. On the other hand, it would be dee tragic if the result were that the real essence o Church body were to be obscured by our preoccupat with structural details.

Educational Matters

A number of very important matters came to convention from the Board of Education. We can rehearse them all here, of course, and some refere was made to them in last week's installment. Howe I think the following are so important that they serve special attention:

A resolution was adopted making it possible Luther Theological Seminary, Saskatoon, Saskatchew Canada, to enter into a co-operative arrangement w the other Churches making up the Canadian Luthe

ouncil. (The Canadian Lutheran Council, by the way, the counterpart north of the border of the National utheran Council.) Some of our readers will recall that ention has been made of the project earlier.

The seminary situation in Western Canada is that ere have been two Lutheran seminaries, both situated the city of Saskatoon. On the one hand is our own uther Theological Seminary. The Lutheran Free hurch and the United Evangelical Lutheran Church ave, by and large, considered this seminary their own nd have sent students there. Then there is the so-alled Lutheran College and Seminary of the Western anada Synod, the United Lutheran Church territorial ynod in Canada. The American Lutheran Church and he Augustana Lutheran Church have co-operated in perating this seminary. There has been close relation-hip between these two seminaries, with interchange of oth classes and professors.

With the coming of the union, of course, the Ameri-an Lutheran Church would, naturally, be partners with is in the ownership of Luther Theological Seminary. This would make a rather awkward situation for the rethren of the other bodies, since they would have a ery small student body at Lutheran College and Semi-nary. For that reason, there has been discussion over he past year or so regarding the possibility of *one* heological seminary for Western Canada. The resolu-tion which was now adopted makes it possible to at-tain this goal, even without waiting for the union to be consummated. In broad, general outline, the resolu-tion adopted provides the following arrangements:

Beginning September 1, 1958, our seminary in Saska-toon will be operated in co-operation with the other Lutheran Churches in Canada. The Board of Regents will govern the seminary under the general supervision of The Evangelical Lutheran Church. The Board of Regents will, however, be composed of representatives of all co-operating Churches.

Financial responsibility for seminary operation will be shared by the co-operating Churches.

While the president of the seminary will be elected by The Evangelical Lutheran Church, there will be representation on the faculty by all the Churches.

This was a historic action, one which may well make our hearts rejoice. It is no secret, I am sure, that the brethren in Canada are desirous of having an indigenous Lutheran church in Western Canada as soon as possi-ble. To be sure, no one knows how soon that will be. However, one can scarcely imagine a more intimate plane of co-operation than in theological education. The step taken by our convention, if it is matched by cor-responding action of the other bodies represented in Western Canada, surely brings the day of one Lutheran Church in Western Canada a great deal closer.

In order to keep this Canadian picture clear, may I

After his speech at the WMF Convention, Dr. Gabriel Hauge, special assistant to President Eisenhower, brought a greeting to the General Convention. He is shown here with his father, the Rev. S. G. Hauge, a retired ELC pastor.

remind our readers of the fact that the new Church will have a special charter in Canada which will make it different from all other districts. It will even have a special name in Canada: The Evangelical Lutheran Church of Canada. In summary, then, this action of the convention marked a real step ahead in the picture of total Lutheran unity in Canada.

Let me refer to only one other resolution from the Board of Education. This has to do with the secondary schools of our Church. There was a day when our Church operated and supported, after a fashion, a large number of so-called "academies." These have dwindled tremendously and form but a very small part of the educational picture of our Church. They receive rather nominal support from the budget of the Church and have not always had the easiest time.

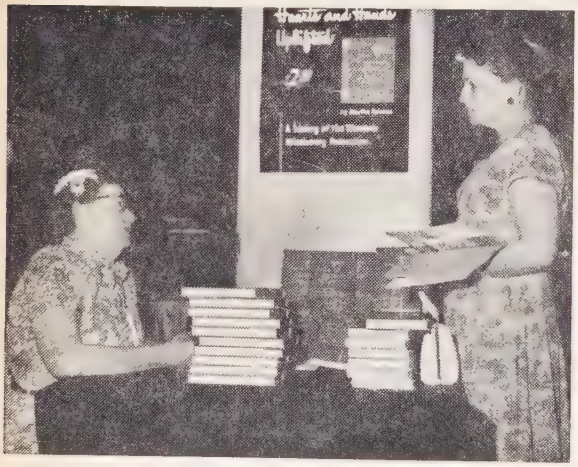
With the union coming closer, it seemed well to regularize the policy of the Church regarding its secondary schools. This was done in the form of a double series of resolutions. The first laid down basic principles, stressing the responsibility of the Church also in this area of education, but laying emphasis on the local responsibility for such schools.

The second part took up the specific schools and made provision for them. As to the schools in Canada, they occupy a particular position, and the resolution of the Church simply assures them of appropriations as formerly. It is expected, of course, that both these schools —one at Camrose, the other at Outlook—will be certified into the new Church.

Regarding Augustana Academy, Canton, South Dakota, the resolution is to recommend that this school shall be owned by a corporation made up of congregations which themselves desire to belong to the corporation. Budgetary support will be continued.

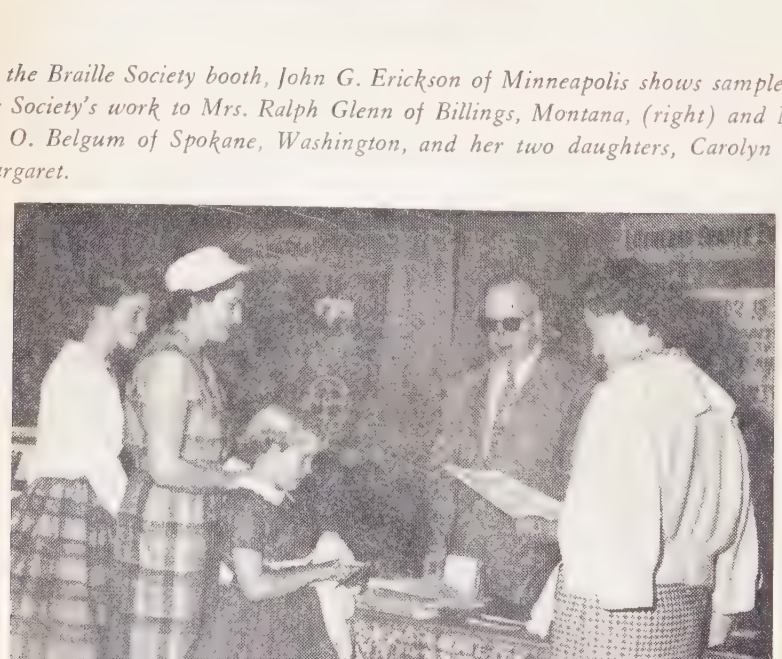
As to Dakota Lutheran Academy, Minot, North Dakota, the provisional recognition under which it has operated will be continued for another year.

Participants in the WMF pageant Wednesday night were Mrs. Minnie Leonard (left) and Mrs. Emma Monson (right). Both ladies are residents at the Ebenezer Home in Minneapolis.



Each afternoon Miss Martha Reishus autographed copies of her book, "Hearts and Hands Uplifted. A History of the Women's Missionary Federation of The Evangelical Lutheran Church." *Buying a copy is Mrs. R. F. Renk of Sun Prairie, Wisconsin.*

At the Braille Society booth, John G. Erickson of Minneapolis shows samples of the Society's work to Mrs. Ralph Glenn of Billings, Montana, (right) and Mrs. H. O. Belgum of Spokane, Washington, and her two daughters, Carolyn and Margaret.



Lead

The Sto

"Lead On, O King Eternal" the theme for the Women's Mi ary Federation as they met June to take a nostalgic look at the pas an enthusiastic look at the future

The Minneapolis Auditorium brated with the activities of wo morning, afternoon, and evening sions, department and leadershi rums, prayer groups, plans for the Church, exhibit-viewing, greeting friends and making new ones.

At the opening service on We day morning, the Rev. Reuben nitzka, senior pastor at Central C in Minneapolis, preached the ser He said: "Children play games one of their favorites is 'Follow Leader.' In childhood it is a gam fun. Men and women, too, play game of 'Follow the Leader,' a becomes a serious game for them through history leaders have led followers in games of plundering plotting.

"Everywhere you look man hass seeking to follow a leader. The C tian finds the answer in the perso Jesus Christ, the Lord of the Ch He alone fulfills the need, rec ments, purpose, and expression fo ing a meaningful life."

Short talks from Home Mi fields were featured at the Wedne afternoon session. After charming audience with her beautiful singi Negro spirituals, Rosa Page Welc Chicago, vice-president of the U Church Women of the National C cil of Churches, spoke on behalf o colored neighbors. Mrs. George V a member of St. Timothy Churc Lakewood, California, told what Home Mission congregation has m to her and to her family (a portio her talk is given on page 2.)

Others participating in the se were Mr. Norman Madson, F City, Iowa, architect for Our Sav Church in Nome, Alaska, who on behalf of our Eskimo neighl

) King

' Convention

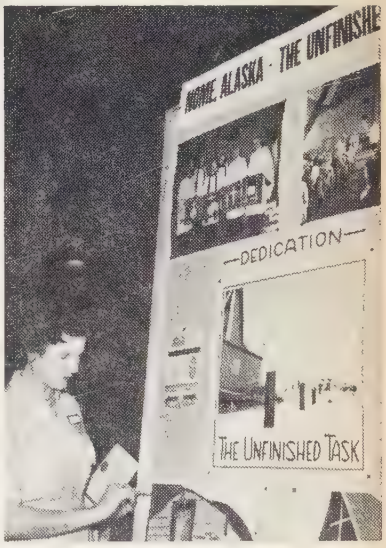
By Carmen Mitchell

Miss Twilia Bjerke of Minneapolis, who is working with the rapidly increasing Indian population in the city; and Mrs. Francis Asam of Honolulu, Hawaii, who is a quarter each Hawaiian, English, Spanish, and French.

The message of the Wednesday night historical pageant is best expressed in the opening words of the narrator:

"All through the world the churches rear their steeples
As silent witnesses that Christ is King.
His messengers to all benighted peoples
Speak of the Cross, and of God's mercy sing.
Temples and shrines, to pagan gods upbuilded,
Sink in the dust, their glory passed away.
High o'er the earth the Kingdom's symbol gilded
Shines with the lustre of God's perfect day.
And taking their stand beneath the cross of Jesus, but never standing still, the women of the Church move on across the panorama of history."

The pageant was written by Miss Martha Reishus of Minot, North Dakota and narrated by Mrs. L. M. Stavig of Sioux Falls, South Dakota.



Above: Busy co-chairmen of the convention were Mrs. R. O. Quello, left, and Mrs. Reuben Lysne, both of Minneapolis. Right: Mrs. Quentin Quanbeck of Sharon, North Dakota, files her nails on a "File your gift for Nome" emery board. In the background are scenes from the Home Mission project in Nome. Below: At the Foreign Missions exhibit, two missionary children from Japan—Karen Luttio, left, and Miriam Luttio, right—watch critically as their cousins try Japanese chopsticks. The cousins are, left to right, Geraldine Field, Carolyn Field, and Lois Bratrud.

After Wednesday night's look into the past, the women turned on Thursday morning to the work of the future. A panel composed of executive officers of women's groups in the three uniting Churches discussed how the new organization, "The Women of the Church," will function. The afternoon featured a talk by Dr. Gabriel Hauge, special assistant to President Eisenhower, on "The Place of Christian Education in the World Today." Dr. Hauge is the son of an ELC pastor, the Rev. S. G. Hauge, and is a graduate of Concordia College at Moorhead.

Foreign Missions night is always a highlight of the WMF Convention, and this year's was no exception. The

program Thursday evening included talks by Miss Clara Jones, missionary to Taiwan, on her work with university students, and by Pastor John Abel on his work in Brazil under the auspices of the World Mission Prayer League. Pastor Abel and his family are returning to Brazil, but this time to work under the ELC in its new mission field in Londrina, Parana.

At this session the WMF also announced that it had met the goal set by the 1956 WMF Convention: to provide funds for a building site, school, chapel, dormitory, dining hall, and home for teachers at Sogamoso, Colombia.

After the Foreign Missions session, Mrs. Oscar Branstad, president of the WMF, chatted with the Rev. and Mrs. John Homerstad, missionaries to Japan.

The voice of the Christian home has lost its efficacy in America," said Mrs. Ruth Youngdahl Nelson at the Friday morning session in a talk entitled "The Home Is My Kingdom." "Too often it cannot even be heard above the competition of television and radio, public amusement and the unrest that send young people out on the road, going anywhere—just to be on the go!

"As women we have a grave responsibility for this situation. We have often forsaken serving our God for the fleshpots of competitive life with men —and the home has suffered. Women have a unique role to play in the destiny of mankind in the mothering of the race."

Mrs. Nelson is the wife of an Augustana Lutheran pastor in Washington, D. C., and the mother of five children.

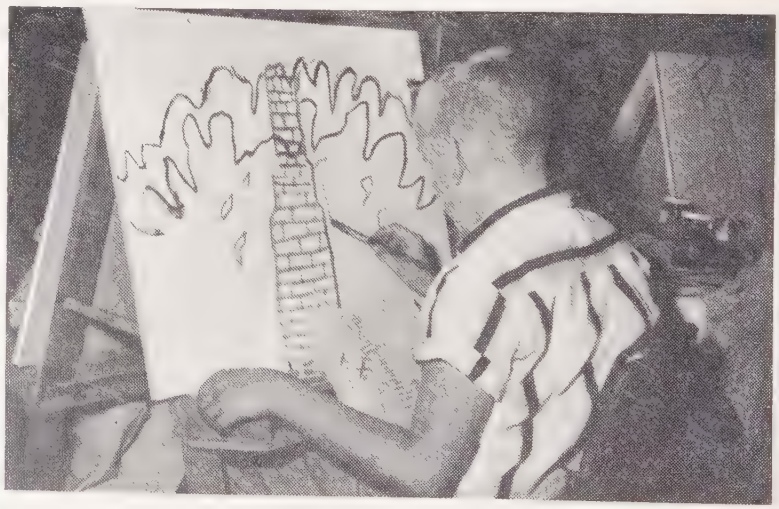
Dr. A. R. Kretzmann, prominent lecturer, author, and theologian of the Lutheran Church—Missouri Synod, delivered the concluding address of the convention on the general theme, "The Voice of Evangelism."

The convention theme and hymn expresses well the spirit of this "last" convention of the WMF:

Lead on, O King Eternal!
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.

Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Mrs. L. E. Meierding, WMF Foreign Mission sec tary, presents a check for $66,635.02 to Dr. R. A. S dal, executive secretary of the ELC Board of Fore Missions. Earlier in the convention, Mrs. Arn Thompsen, Home Mission secretary, presented $30,0 to the Rev. Otto Hesla of the ELC Department Home Missions to be used for church extension.



At a special exhibit prepared by the Lutheran Welfare Society of Minnes children's art classes were held under the direction of Tom Mails. Here Jo Lunden of Minneapolis paints his interpretation of the tower of Babel.

Convention Elections

The Church at Large

eneral Officers (two-year term)
rst Vice President, Dr. S. C. Eastvold, Parkland, Wash.
cond Vice President, Dr. L. M. Stavig, Sioux Falls, S. Dak.
eneral Secretary, Dr. O. H. Hove, Minneapolis, Minn.
eneral Treasurer, Mr. N. H. Nelson, Minneapolis, Minn.

oard of Trustees (six-year term)
fr. Robert J. Lund, Thief River Falls, Minn.
fr. G. Arthur Norlin, Sioux Falls, S. Dak.
ev. Olaf A. Anderson, Seattle, Wash.

Union Committee
Dr. Fredrik A. Schiotz, Minneapolis, Minn.
Dr. Alvin N. Rogness, St. Paul, Minn.
Dr. Tillman M. Sogge, Northfield, Minn.
Dr. Elmer E. Abrahamson, Chicago, Ill.
Dr. Joseph L. Knutson, Moorhead, Minn.
Dr. C. K. Preus, Fergus Falls, Minn.
Rev. R. A. Ofstedal, Seattle, Wash.
Dr. O. G. Malmin, Minneapolis, Minn.
Dr. P. S. Dybvig, Minneapolis, Minn.
Advisory: Drs. J. A. Aasgaard, Dr. T. F. Gullixson, Dr. J. R. Lavik
Alternates: Drs. V. T. Jordahl, M. C. Austinson, R. A. Daehlin.

Department of Education

Board of Education (four-year term)
Rev. Edward W. Nervig, Aberdeen, S. Dak.
Rev. A. J. Tolo, Dows, Iowa
Rev. Gordon Nasby, Chicago, Ill.
Dr. Leonard Haas, Eau Claire, Wis.
Mrs. Oscar Branstad, Forest City, Ia.
Rev. Harold B. Kildahl, Jr., Minot, N. Dak.
Dr. Meade Cavert, Minneapolis, Minn.
Mr. Arnold Reinertsen, Brooklyn, N. Y.

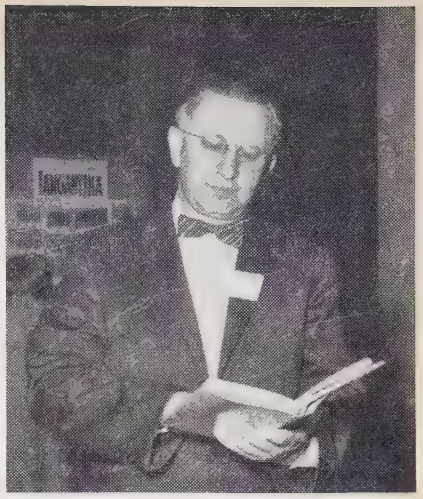
Professors, Luther Theological Seminary, St. Paul, Minn.
Dr. Eugene L. Fevold, St. Paul, Minn.
Dr. Olaf K. Storaasli, Saskatoon, Saskatchewan, Canada
Dr. Jaroslav Pelikan, Chicago, Ill.

Other Major Departments

Board of Home Missions (four-year term)
Mr. Kenneth Urdahl, Jamestown, N. Dak.
Rev. Ansle T. Severtson, San Diego, Calif.
Rev. Griffith Williams, Great Falls, Mont.
Rev. Clarence W. Solberg, Villa Park, Ill.
Rev. Arne Berstad, Calgary, Alta., Canada

Board of Foreign Missions (six-year term)
Dr. Sherman A. Hoslett, Decorah, Ia.
Rev. M. T. Jenson, Dallas, Texas
Rev. M. S. Knutson, Albert Lea, Minn.

Board of Charities (four-year term)
Rev. G. S. Thompson, Eau Claire, Wis.
Mr. Irvin Hinderaker, Watertown, S. Dak.
Dr. Theodore Fenske, St. Paul, Minn.
Rev. Glen Husby, Missoula, Mont.



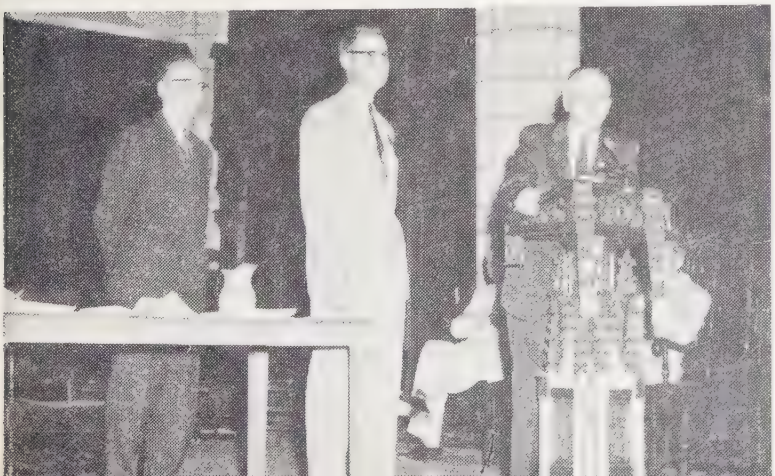
The Rev. Everett O. Gilbertson, Brookings, S. Dak., is president-elect of the South Dakota District. He will take office Sept 1, succeeding the late Dr. Lester A. Pierson. Pastor Gilbertson, 43 years of age, served parishes in Absarokee, Mont., and Crosby, N. Dak., before coming to Brookings in 1948. He is a graduate of Concordia College.

Rev. Burton Smith, Seattle, Wash.
Mr. Elmer Meyer, Van Nuys, Calif.
Mr. Arnold Hoveland, Camrose, Alta., Canada

Board of Pensions (four-year term)
Rev. N. R. Halvorson, Seattle, Wash.
Mr. E. I. Weiseth, Mason City, Ia.

Board of Publications (four-year term)
Dr. Warren A. Quanbeck, St. Paul, Minn.
Rev. T. P. Solem, Saskatoon, Sask., Canada

Norwegian Conference (six year term)
Rev. Elias Rasmussen, Minneapolis, Minn.
Rev. Oscar Ingebretson, Minneapolis, Minn.
Rev. James O. Pederson, Duluth, Minn.
Dr. J. A. Aasgaard, Cokato, Minn.
Prof. J. Jorgen Thompson, Northfield, Minn.
Dr. Oscar C. Hanson, Oslo, Norway
Dr. Philip S. Dybvig, Minneapolis, Minn.



Dr. Lawrence M. Stavig, (right) second vice-president of the ELC, presents to the convention two of the three theological professors following their election. Left, Dr. Eugene Fevold, who has been an instructor at Luther Seminary; center, Dr. Olaf K. Storaasli, president of Luther Seminary, Saskatoon.

BOOKS *in Review...*

Bible Women Speak

WORSHIPING WITH WOMEN OF THE BIBLE. Florence C. Brillhart, $2.00, 150 pages.

Here is a volume of forty devotions centered around women of the Bible. Ten of them are planned for special days such as Christmas, Easter, Valentine's Day, Father's Day. For example, the author lets the message from Ruth become a Thanksgiving Service under the title "Count Your Blessings."

Mrs. Brillhart, herself a homemaker, wife, lecturer, counselor, and writer, has taken well-known subjects and made them live. She has interpreted them in the light of present-day problems. In so doing she demonstrates sensitive insight into human needs.

Each devotion includes suggestions for an Interest Center, for hymns, for Scripture passages, for group participation, and for a talk to be given as a part of the worship period.

This volume, I believe, will be a most welcome addition to every youthful as well as mature woman's personal library. The book lends itself both to personal and group use. L. D. R. and W. M. F. groups will wish to include it in libraries of the congregation as well. This book will be used often and much.

FERNANDA URBERG MALMIN
Minneapolis, Minn.

Life Among the Shepherds

OUT ON THE MOUNTAINS. Harold Rowley, Northwestern $1.00, 79 pages.

This is a story of a young man who falls in with a band of shepherds, presumably in the Near East.

He learns the philosophy and manner of living among these peaceful peasants, and soon he becomes more and more like them. At times he thinks that he knows all about herding and caring for the helpless sheep, but he has to admit through lack of maturity and experience that Old Omed, the leader of the shepherd band, knows very much more.

The relationship of the shepherd to the individual needs of the flock reminds one of the Biblical settings of God the Shepherd and His people, the flock.

Many Christians are separated from the pastoral scenes in their parishes. They live either in the "asphalt jungle" of teeming city life or in outer suburbia. For these people, it is difficult to visualize and understand preaching and teaching in pastoral language. This book can help enrich the impoverished soul who lacks the background to see the Shepherd-Sheep motif of the Scriptures.

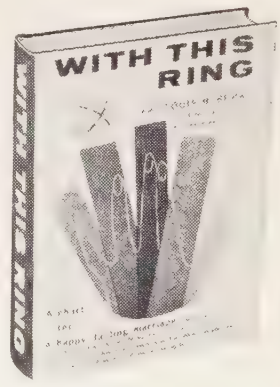
This little pocket-size book is very easy reading. Children of the upper grade school level could read it with enjoyment.

LUTHER WATNESS
Portland, Ore.

A Judge Speaks

WITH THIS RING. Louis H. Burke, McGraw Hill, $4.50, 269 pages plus appendix.

This book is a chart for a happy, lasting marriage written by a judge of the Superior Court, Los Angeles County, who has listened to hundreds of tales of marriage difficulties.



Some years ago Judge Burke began to develop for his own use a legal contract that expresses the hopes and promises involved in marriage. This "reconciliation agreement" forms the outline of this book. Each section is well documented with case histories. This is a remarkable book which brings within two covers a lifetime of bench experience. Any married person would benefit from its reading. It ought to be particularly helpful for pastors and marriage counselors.

W.H.G.

Why Am I Here?

TELL US, PLEASE. Charles J. Woodbridge, Revell, $2.00, 127 pages.

Using the Word of God as his ultimate authority, Dr. Woodbridge has attempted to answer some of life's basic questions. His style is straight forward and free flowing. He has been terse, logical and clear. For the most part, his answers seem fair and unbiased. Typical of the questions he answers are: Where Did I Come From? Why Am I Here? Where Am I Going? What H at Death? and other similar queries t one time or another plague us.

In only one place does his answ short, from a Lutheran viewpoint. I chapter "And What of Ordinances?" h planation of the Sacraments quite ob omits any reference to the regenerative of Baptism and the "real presence" of in the Lord's Supper. However, if th tion were adequately clarified, the book be a good supplement to confirmation ing. Except for this weakness, it is a cellent volume for youth and new Chri

LILY M. GYLDENVAND
Minneapolis, Minn.

Kindergarten How-To

THE CHURCH KINDERGARTEN. Hargis Dillard, Broadman Press, 146 pages.

Are you planning on starting a k garten in your church? This book wi you how. Have you had a church k garten for several years? This book will as a refresher and may have some new or new approaches for the teacher of years' experience.

Mrs. Dillard has written a complete interesting book on the regular wee church kindergarten, using several real-l lustrations. She has included everything, ing from the points that must be consi before even beginning a kindergarten, th the equipment needed, the daily schedule ending with records and parent-teache lationships.

She has given very detailed instructio setting up the room, the source and am of supplies and equipment needed, cho music and stories, and developing an of interest, as well as including excellent ences at the end of each chapter.

In looking through the table of con one might wonder where the religious of the training enters in, since it is specifically mentioned. But as the boo read, it becomes apparent that the reli emphasis goes on all day, every day.

Although written for the Southern tist Convention, it can be used by ar interested in church kindergartens. There be some areas in which changes or add need to be made.

HELEN AASENG
Glendale, Calif.

For the Family Altar

J. R. Hestenes

ward the Seventh Sunday After Trinity

Apollos—Gifted Witness

The Lesson: Psalm 23 • The Gospel: Luke 14:12-15

Monday, July 14

GIFTED

Read Acts 18:24

Now a Jew named Apollos . . . was an luent man, well versed in the scrip-s.

Apollos must have been a striking man. native of Alexandria, he came to Ephe-, and there he preached as much as he w of the Gospel. He was eloquent fervent, and the people must have oyed hearing him. The fact that he s a converted Jew added to his appeal well as to his list of enemies. Apollos not know it as yet, but God intended use his native ability to His glory, but t would come a reshaping of his mind. ben Apollos was made perfectly sure the message, his magnificent tools uld serve to communicate it to many ople to the salvation of their souls.

I thank You, God, that not all the st talent, not all the eloquence and fer- are lost to the Kingdom. Faithfully u search among the sons of men for mmunicators of Your Word. Lead many ung men with native ability to hearken Your call, that they may use their gifts the Kingdom. Amen.

+

Tuesday, July 15

SHARPENED

Read Acts 18:26

When Priscilla and Aquila heard him, they took him and expounded to him the way of God more accurately.

Priscilla and Aquila, sound Christians and deeply sincere, were much impressed with Apollos. They must have thought to themselves that the Lord had in him a wonderful witness. But they also realized that Apollos was not fully instructed in the Scriptures. He needed further education. It is to his credit that he submitted to them and allowed them to expound to him the way of God more accurately. As a good witness he was anxious to be a faithful witness. He understood that God saves by sound teaching and not by "sound and fury."

We thank You for good witness to Your saving love, dear Father. Help us to rejoice for every voice that speaks for You. Spare us from being afraid of education, as though it tends to deaden the spirit. Sharpen every mind, the better to understand Your ways and the ways of the world. For full truth brings full faith. Amen.

+

Wednesday, July 16

EFFECTIVE

Read Acts 18:27-28

He powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.

Apollos was being used mightily of God. Gifted and sharpened and made ready by the help of the experienced Christians, he went over into Achaia, and there he was at home among other believers. These he strengthened by his presence. But he was not content to settle down in the cozy atmosphere of kindred spirits, he wanted to reach the Jews with the Gospel. Being a Jew himself he was in position to argue from their point of view. His one aim was to show that Jesus was the Christ, and in Christ was his power.

Teach us, O Lord, that Your Word is effective whenever it is believed; that it has power to change our lives, and the lives of others. Show us that it is not ours to keep but to share. Give us the courage to bring the Word in hard places, knowing that Your Spirit is there to prosper it. Our effectiveness is not in us, it is in You. Amen.

+

Thursday, July 17

DANGEROUS FOLLOWING

Read I Corinthians 1:11-12

For it has been reported to me . . . at there is quarreling among you.

Paul makes quite a bit of the fact that ctions were forming among the Cor-thian Christians. The people were pick-g favorites among those who had reached to them. They were saying, "I elong to Paul," "I belong to Apollos." This was dangerous. Paul was not jealous or himself, or Apollos; he was jealous or Christ. Apollos, it later proved, felt he same way. No doubt he, like other witnesses, was greatly encouraged by a ood following, but he certainly did not want to stand in the way of Christ.

We pray, Heavenly Father, that You will always supply our congregations with ncere pastors who will have the love nd the respect of the people in the flock nd the community. But help us not to ttach ourselves to the pastor at the ex-ense of our relation to Christ. Pastors ome and go, and are servants; Christ is King, and is eternal. Amen.

Friday, July 18

JESUS ONLY

Read I Corinthians 3:4-6

What then is Apollos? What then is Paul? Servants through whom you believed, as the Lord assigned to each.

The Corinthians were behaving rather foolishly. Yet their mistake has been repeated over and over by other congregations. Their mistake was not only foolish, it was detrimental to the forward movement of the Church, and it was dimming the true glory of the Gospel and the Savior. For that reason Paul sought to bring them to their senses, pointing out that those who brought the message were not to be worshipped, but Christ. "I planted, Apollos watered, but God gave the increase," Paul said. No pastor, true to his calling, wants to be idolized by his people. He serves in the spirit of "Jesus only."

There is but one aim, O Jesus, on the part of all who believe in You, and on the part of those who serve as special servants of Yours in the ministry, in missions, in education, in the offices of the Church: that You are glorified and that men shall be saved. Amen.

Saturday, July 19

WHICH FIELD?

Read I Corinthians 16:12

But it was not at all God's will for him to go now.

It is the opinion of many Bible scholars that Apollos avoided going back to Corinth because of the unhealthy popularity he had endured there at one time. If this is correct, then Apollos must be respected as a true, dedicated servant of God. He had no trouble deciding which field to take—one where he would be well received and have everything his way, or one where he could work unhampered by dangerous popularity, and thus hold forth the lamp without hiding the Light. He was not promoting Apollos; he was declaring Christ.

Your blessing be upon dedicated servants everywhere, O Lord; those hidden away in the far corners of the world proclaiming Your love; those "forgotten" ones laboring faithfully in un-noted places; those whose constant choice is not ease for self but release for the unsaved, no matter where the call to labor. With You the hidden, the little is found, is great.

Nagy Execution Had Christian Tie-Ups

One of the "crimes" for which former Premier Imre Nagy of Hungary was executed was his plan to restore the Christian Democratic and other "notorious bourgeois fascist parties," the Budapest Radio reported.

It said the groups included the Hungarian Christian Party, the Christian Front, the Catholic People's Party and the Christian People's Party.

The station charged that "in order to secure its power, the Imre Nagy group of conspirators" concluded an alliance also with other groups "of the most extreme reaction."

It said the Nagy group "rehabilitated even the legally and justly sentenced former Prince Primate, Josef Cardinal Mindszenty, and brought him out (of detention) against the wishes of the people's republic."

The Budapest Radio said that after having reached an agreement with Mr. Nagy through Zoltan Tildy, former Minister of State, Cardinal Mindszenty proclaimed "a program of capitalist restoration." Mr. Tildy, a pastor of the Hungarian Reformed Church, was the country's first postwar President. Subjected to constant Communist pressure, he resigned that office in 1948. He is now serving a six-year term for his alleged share in the 1956 revolt.

Mr. Nagy was Premier from Oct. 23 to Nov. 4, when Soviet reinforcements converged on Budapest to crush the insurgents. He was executed along with Gen. Pal Maleter, who lead the revolt, and two other men who were active in the uprising.

Church Tries "Brainstorming"

Delegates to the Church of the Brethren annual conference in Des Moines, Iowa—about 1,000 of them—put their heads together and came up with around 6,000 specific proposals for strengthening the future program of the Church.

The ideas were proposed in a "brainstorming" session, so planned that the total delegate body, after receiving information about the Church's existing program, divided into forty small discussion groups. Every delegate was encouraged to throw in any idea he had relative to five areas of concern for the future. These referred to evangelism, Christian vocation, leadership recruitment and training, the world outreach of the Church, and ways of witnessing for peace.

Dr. Paul W. Keller, professor of speech at Manchester College, North Manchester, Ind., who directed the unique conference session, called it an "experiment" and said that, in most conferences, there is time to hear only a few of the delegates who participate. But by means of small group meetings the ideas offered by individual delegates were all recorded. In a summary session of all the delegates, they were presented in written form to the General Brotherhood Board, the Church's administrative agency.

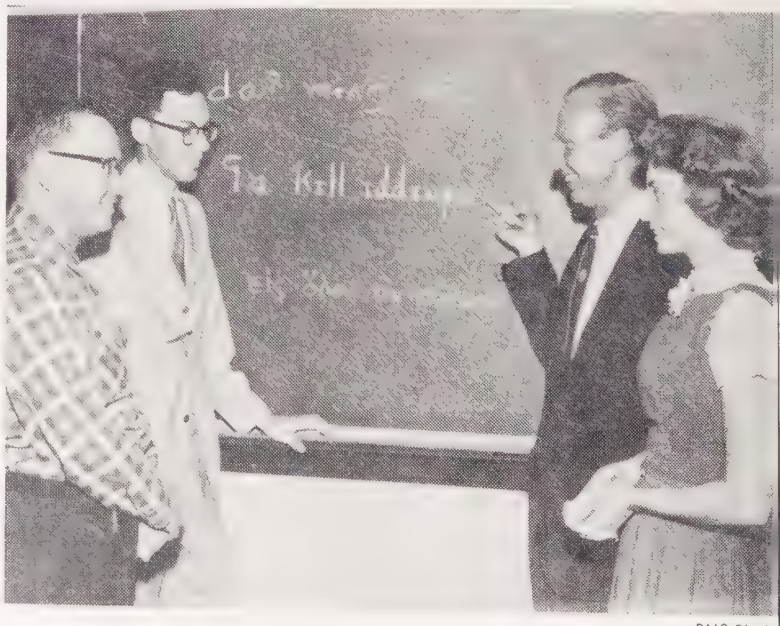
Among the proposals for improving the program of the Church were such suggestions as the following: We ought to get rid of the concept of fo missions. We should equalize th portunities for men and women areas of leadership. There shoul some penalty that members of church must pay if they do not at least one person for Christ in years.

For Retired Clergy . . .
Don't Fence Me In

Ten ranch-type homes for re ministers were dedicated in Sw more, Pa., by the Board of Pen of the Presbyterian Church in U.S.A.

Situated on a 12-acre site close shopping center, the homes will for $60 a month, plus utilities. settlement is named "Morganw after its donor, Mrs. Sherley W. Morgan, wife of the head of the a tectural department of Princeton versity.

The board is preparing a si project for retired ministers at I land, Fla.



RNS Photo

"INTO ALL THE WORLD"—Four missionaries attending the Institute of Linguisti Toronto, Canada, view the missionary slogan "Into all the world" written on the b board in three uncommon languages: Khmu (spoken in Laos, Indochina), Leba Arabic, and the Koine Greek of the New Testament. Some 70 missionaries, incl 29 from the United States, attended the institute.

Fifth Amendment" Christians

. Edwin T. Dahlberg of St. Louis, o., president of the National Council Churches, told the 51st annual meeting of the American Baptist Convention in Cincinnati, Ohio, that "too any of us have become Fifth Amendent Christians."

"We are refusing to be witnesses for ur Lord and declining to testify for hrist," he said, "lest we incriminate urselves and become too much inolved with the Kingdom of God and e Cross of Calvary."

The church leader declared that toy's "greatest" evangelistic and misonary need is a new Protestant Reforation of "togetherness."

Discussing the Baptist witness in the umenical movement, Dr. Dahlberg alled for "really effective" co-operation nong the seven major Baptist bodies if we are to develop an ecumenical pirit within our own Baptist family."

"If we cannot do this," he asked, how else can we foster it successfully mong the many divisions of Ameran Protestantism?"

The NCC leader asserted that the whole Church is fighting for its very ife against a brutal, pagan, Communistic, militaristic and materialistic orler that threatens to wipe religions itelf out of existence."

Dr. Dahlberg, pastor of Delmar Bapist Church in St. Louis, warned his ellow Baptists that if they are outside he ecumenical movement, and "never give a church dollar for its support, they must answer to their denomination and their God."

Paper Attacks Ordass

Fears among Western churchmen hat Dr. Lajos Ordass, Bishop of the Southern District of the Hungarian Lutheran Church, may shortly be ousted from office were intensified by a sharp attack on him in a new theological publication in Budapest.

An article written by Professor Nichlas Palfy, dean of the Budapest Luheran Theological Academy, and printed in the first issue of *Theologiai Szemle* (Theological Review), charged hat Dr. Ordass has no proper right to he office he now holds.

Dean Palfy charged, furthermore, hat Dr. Ordass was disqualified from leadership in the Hungarian Lutheran Church because of his opposition to Hungarian "socialism" and certain of his "theological conceptions."

The writer contended that the reinstatement of Dr. Ordass as Bishop of the Southern District was clearly illegal, even though the action was confirmed by the presidium of the Church's General Synod.

Dean Palfy argued that "because Joseph Darvas, Lay President of the Southern District, never resigned his post, no legal Church authority ever did accept the resignation of Bishop Dezsery."

"Nor," he added, "did it restore Dr. Ordass to episcopal office. Consequently he now has nothing to resign from, because no legal Church authority ever restored him to such office."

Dean Palfy quoted Bishop Ordass as having stated before his restoration to the diocese of the Southern District that he would "decline to take over episcopal office while there is a people's democracy in Hungary."

He said the obvious conclusion was that when Dr. Ordass returned to the See on Oct. 30, 1956, he thought that the revolution had triumphed.

In his article, Dean Palfy criticized "the reactionary ecclesiastic circles of Western Protestantism" who had "sought to interfere in the affairs of the Hungarian Lutheran Church by encouraging the conservative forces of restoration."

He was interpreted here as referring specifically to the World Council of Churches and the Lutheran World Federation which have consistently upheld the cause of Bishop Ordass and voiced concern over apparent efforts of the Budapest government to bring the Hungarian Churches into line with its policies.

Handicapped Resettled

Sixty-four handicapped Iron Curtain escapees left Athens, Greece, for new lives in Sweden thanks to co-operation between the World Council of Churches' Division of Inter-Church Aid and Service to Refugees and international and governmental organizations.

Most of the refugees, who were living in camps in Athens, suffer from tuberculosis and other infirmities which prevented their resettlement up to now.

BUILD INTER-FAITH CHAPEL—Youth at the Arizona Boys Ranch, a home for delinquent boys, are building an inter-faith chapel for the institution. Money and materials were donated by the Arizona Council of Churches and other religious groups.

—RNS Photo

They came from Bulgaria, Albania, and other Communist countries.

Selected by a Swedish governmental mission, the refugees will be treated in hospitals before receiving professional training for their new lives.

The Swedish action came after the United Nations' High Commissioner for Refugees urged the Stockholm government to help him clear camps under his supervision.

Post Card Religion

The motto "In God We Trust" will appear on the new 3-cent postal card which will be issued August 1.

The design for the postal card, made necessary by an increase in rates which goes into effect that day, will closely resemble the present 3-cent stamp, which carries the motto in a halo over the Statue of Liberty.

The motto will continue to appear on the 8-cent stamp which carries international mail and on the 4-cent international postal card and 4-cent prepaid reply card, the latter the only U.S. stamp that can be used in foreign countries.

Lilje Coming to USA

Bishop Hanns Lilje of Germany has been appointed Harry Emerson Fosdick Visiting Professor at Union Theological Seminary, New York City, for the second semester of the academic year 1958-59.

Bishop Lilje, who has headed the Evangelical Lutheran Church of Hanover since 1947, will be in residence at Union beginning next January and will also visit other seminaries and educational institutions throughout the country during the five-month period of his appointment.

Bishop Lilje is the second Lutheran named to the Fosdick Professorship, which was established in 1953 by a gift from John D. Rockefeller, III, to honor the former minister of New York's Riverside Church for his contributions as a teacher, preacher, writer, and counselor.

During 1957-58, the post was filled by the Rt. Rev. Rajah B. Manikam, Bishop of the Tamil Evangelical Lutheran Church in South India. A delegate and program participant at the Third Assembly of the Lutheran World Federation at Minneapolis last August, he then spent the past year at Union. He returned with Mrs. Manikam to India in mid May.

Bishop Lilje is the immediate past president of the Lutheran World Federation, chairman of the United Evangelical Lutheran Church in Germany (VELKD), vice chairman of the Evangelical Church in Germany (EKID), and a member of the Central Committee of the World Council of Churches.

UELC Reports Gains

An increase in membership of 4½ per cent in the past year was reported by the United Evangelical Lutheran Church at its 62nd annual convention at Blair, Neb.

Dr. William Larson, Church president, said that membership now totalled 64,529. Total benevolent income during the past year was $540,000, and Church members gave $80 per capita, he said.

He reported that 16 new pastors were to be received into the Church at the convention.

Commencement of mission work in Brazil in co-operation with The Evangelical Lutheran Church was announced.

Dr. Larson told delegates that "there are many evidences from history that when the church stands in her own power she is no longer able to bear witness to the infinite love of God."

47 Per Cent Increase

Attendance in Good Shepherd Lutheran Church, in the Mayfair section of Philadelphia, was increased 235 persons a Sunday over a period of six Sundays through the efforts of the congregation's men.

The Rev. Theodore L. Fischer, pastor, attributed the increase to the King's Men Crusade, a program in which Lutheran men visit members of the congregation and urge them to attend church.

The Rev. Mr. Fischer said he asked the men in his church to remain after services on Palm Sunday. At that time he organized teams of men to canvass members. He said 115 men responded to his call.

Estonian Lutherans Decline

Official membership in the Luth Church of Estonia has dropped siderably since the country came u Soviet rule, according to Baltic ters, a periodical published for mans from the Baltic states now ing in West Germany.

It said that in the three largest theran parishes in Tallin, capita Estonia, church members have c dled from a prewar high of 108,0 6,600. Lutherans have traditio been the largest Protestant grou the country.

The paper noted that the sharp crease in Tallin occurred despite fact that the population of the city increased from 138,000 in 1934 to 000 at present.

Meanwhile the Free Churches i tonia, especially the Baptists and M odists, have registered a large inc in adherents. "Obviously," Baltic ters commented, "people are afra be officially registered as membe the Lutheran Church."

Prewar statistics showed that Pr tants in Estonia totalled 888,000 of a total population of 1,120,000, most of them were Lutherans.

Formerly an independent repu Estonia was forcibly incorporated the Soviet Union in 1940 when S troops occupied the country.

BELL FOR MADAGASCAR—This former locomotive bell was recently dedicated at Savior's Church, Beloit, Wis., for service as a church bell in the Lutheran Churc Madagascar. The Rev. David Lovaas, right, former Madagascar missionary and visitation pastor in Beloit, dedicated the bell as the Rev. Ariel Molldrem, senior pa looked on. Children of the Sunday school and Luther Leaguers gave offerings to transportation costs to the mission field.

"Twin" Congregations Build

Two Southern California churches, Trinity in Hawthorne and Emmanuel in North Hollywood, are twins in many respects.

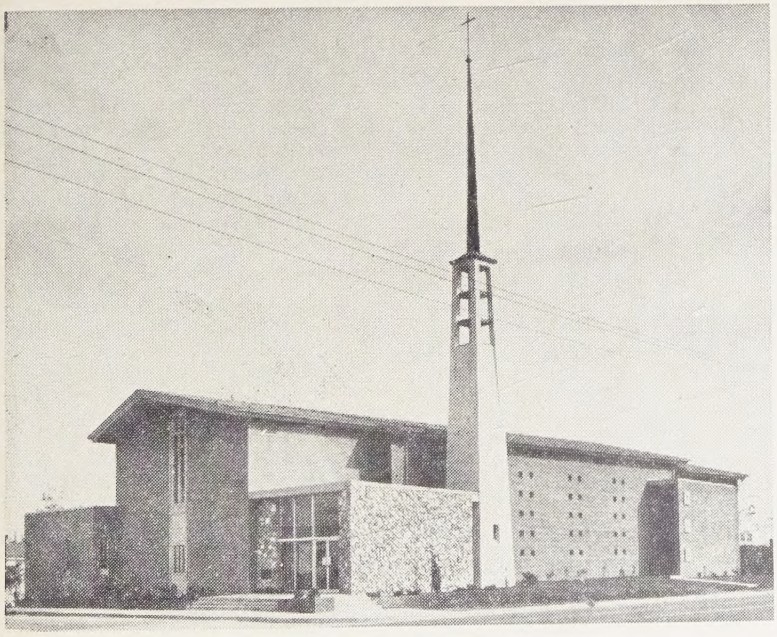
Both were begun within a few months of each other, in 1945 and 1946, as pioneer projects in the new home mission policy of the ELC. Both parishes built first unit churches designed by the same architect. Both of them began Christian Day Schools very early in their history and have continued to make this a major part of their program. Both congregations have developed into strong churches.

This year they have proved themselves to be "twins" again by each building the final unit of their church plant, a new sanctuary. Both of the churches pictured on this page were designed by the same architect, Robert Inslee of Los Angeles.

Trinity in Hawthorne has grown to be a church of nearly 2,000 members and employs a staff of 15 full-time workers. The Rev. Andrew Anderson and the Rev. Ralph Moe are pastors. Their new church, dedicated this spring, cost $139,000. Members of the parish helped keep the cost down by donating labor and building much of the chancel furniture.

Emmanuel in North Hollywood, though similar in design, is a much larger building, costing $375,000. Membership at Emmanuel is 2,300, the largest Lutheran parish in the Southwest. There are three pastors: the Rev. Erling Wold, the Rev. N. B. Thorpe, and the Rev. William Hampton. More than 20 other staff members are employed full-time for Emmanuel's active program.

Emmanuel Lutheran Church, North Hollywood, California



Trinity Lutheran Church, Hawthorne, California

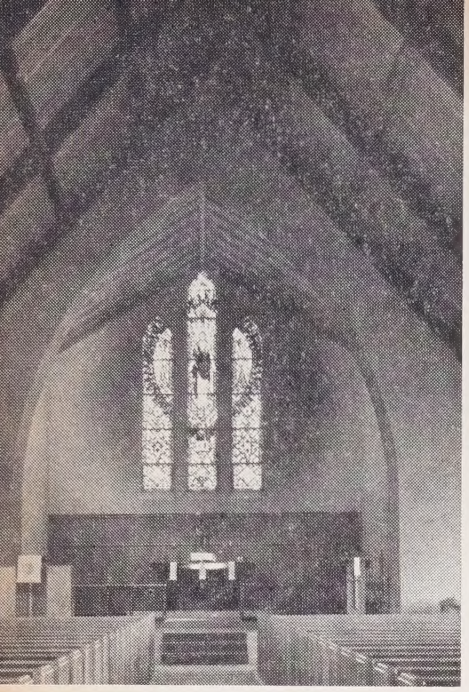
Churches

Chicago, Ill.—St. Timothy Church, the Rev. Talbert Ronning, pastor, held ground-breaking ceremonies on June 8 for their new church. The building will be erected directly across the street from the present church and the parsonage will be moved. Plans call for the conversion of the present church into a building for other parish uses.

Fargo, N. Dak.—Olivet Church recently graduated 33 seniors from the high school Bible department of the Sunday school. This is something of a record, since there are only 34 graduating seniors on the church rolls. Of this class 10 have made plans to attend various Christian colleges.

Silverdale, Wash.—Ground-breaking ceremonies were held recently for the new Silverdale Church, the Rev. C. K. Randoy, pastor. The new $75,000 structure is expected to be completed in six months and will seat 350.

Litchville, N. Dak.—The rural North La Moure Church celebrated its 75th



SANCTUARY COMPLETED—More than 4,500 pieces of stained glass were used to make this chancel window above the altar of Calvary Church, Golden Valley, Minn. dedicated on May 25. The 13-year-old congregation in a suburb of Minneapolis has a membership of 1,600 and a staff of five full-time workers. The congregation also provides support for a foreign missionary. Dr. E. C. Reinertson, president of the Southern Minnesota District, conducted dedicatory rites for the completed sanctuary, assisted by Minneapolis circuit pastors. The Rev. Ernest Gjelten is pastor of Calvary Church.

anniversary June 29. Dr. Eugene Fevold of Luther Seminary preached the anniversary sermon. Former pastors taking part in the festivities were the Rev. Jens Strand, the Rev. Frederick Dahl, and the Rev. Elias K. J. Kristenson. The Rev. Robert Harrison is the present pastor.

Riverside, Calif. — Ground-breaking ceremonies were held May 11 for the first unit of Hope Church, the Rev. Harvey Sigurdson, pastor. Construction has begun on the $40,000 church, located on a three and a half acre site.

Bismarck, N. Dak.—Trinity Church, M. P. Lutness and J. H. Nicolai, pastors, celebrated its 50th anniversary June 1. Speakers for the occasion were Dr. T. F. Gullixson, president emeritus of Luther Seminary, and the Rev. Opie S. Rindahl, former pastor of Trinity Church.

La Jolla, Calif.—A new parsonage was dedicated recently by La Jolla Church, the Rev. L. K. Johnson, pastor. Dr. Gaylerd Falde, president of the California District, conducted the dedicatory rites.

Hudson, Wis.—Ground was broken June 15 for a new church for Bethel congregation, the Rev. N. P. Scheide, pastor. The new structure, which will seat 400, will cost more than $200,000.

Rent-free house available for someone who has spent his life in the service of the Church. This house stands vacant now due to the merger and realignment of the Rush River and South Rush River parishes. The location is 10 miles east of River Falls, Wis., next to the Rush River Church.

For further information contact either Mr. Glenn Forseth, Spring Valley, Wis., or Pastor Richard Ulvilden, Beldenville, Wis.

CHANGES OF ADDRESS FOR ELC PASTORS

Newly Ordained Pastors

James A. Bergquist, 4270 W. 6th St., Los Angeles 5, Calif., 6-1-58

Conrad E. Greenquist, Twin Valley, Minn., 6-1-58

Jerry L. Kuehn, 304 W. Hudson St., Mondovi, Wis., 6-8-58

John N. Olson, Ronan, Mont., 6-1-58

Milford C. Parkhurst, Noonan, N. Dak., 6-15-58

William D. Simpson, Box 72, Floodwood, Minn., 6-1-58

Announcements

Wanted—second-hand folding organ. Write stating condition and price to Joyce Bergh, Bowden, Alta., Canada.

Free—to any congregation able to use them: 24 pews, pulpit, altar, and altar ring. Write Ray Lauden, Secretary, Bethany Lutheran Church, New Lisbon, Wis.

Wanted—30 used choir robes for Home Mission congregation. Write the Rev. W. O. Klandrud, Mount Carmel Lutheran Church, 1701 Fredericks, San Luis Obispo, Calif.

Want Ads

Rate: $1.00 a line, minimum charge—$4.00

For sale: 9 hanging type, 5 wall type light fixtures, Gothic style 8 yrs old, altar, pulpit, communion rail, font, chancel furniture etc. Write Trustees of Christ Lutheran Church, Cottonwood, Minn.

For sale: 24 word editions of Lutheran Hymnary, 12 new and 12 slightly used. Write Pastor C. W. Magee, Sedgewick, Alta., Canada.

The History of the **Lutheran Normal School,** Madison, Minn., is ready for distribution. Send orders to the Rev. H. T. Braa, Joice, Iowa. Price: $3.75.

For sale: Church pews in following lengths: 14 nine-foot, 12 eleven-foot, 14 twelve-foot. Altar, altar rail, and pastor's chair go with pews if desired. Write Eldo Kapplinger, Bricelyn, Minn.

Parish Conservation Serv

The merits of the propositions adver below have not been investigated anc Parish Conservation Service assumes n sponsibility in the matter. Send your and communications to: The Parish Co vation Service of The ELC, 422 South Street, Minneapolis 15, Minnesota. (to ad number when inquiring.)

FOR SALE

Farms

80-acre farm in S Minn. 60 acres u cultivation. Good bldgs. Near Luth church. Good gravel road, school bus rt 56

2 farms in Wis. One 160 acres, p $25,000; other 75 acres-$22,000. Both mo in every way. 56

Modern 240 acre farm; 4 bedroom h All open. Close to county seat town i Minn. Lutheran community. 56

Homes

Triplex with 3 car garage and storage p First class condition. 3 apts; on ground (3 rooms with bath and plenty of space). Each apt. has oil furnace. 1 blk from high school. W Minn. city. 56

Furnished, pumice stone, plastered, oil nace home. 2 bedrooms, combination li dining room, kitchen, attached garage. looking Puget Sound. 2 Lutheran chur Price: $13,500. 57

Businesses

Dry cleaning plant in N Minn. tow approx. 600 pop. Good trade area. Bldg equipment 5 yrs old. Lutheran commu Good schools and churches. Owner going full time church work. 56

Cash and carry self-service store in N M city. Reasonably priced. Discount for Progressive community. Good fishing hunting. 56

A cabinet mill work shop. Going busi fully equipped; in N. Dak. city. 57

FOR RENT

Homes

6 room duplex, completely furnished; ties included. Adults desired. Ideal for ployed ladies or men. Lake of the Isles 57

Pleasant room with kitchen privileges Mpls home. Available July 18th. 57

WANTED TO RENT

ELC pastor's family (3 children) de to rent 3 bedroom home in Albert Lea, M at once. 57

POSITIONS WANTED

Married man desires full time lay wor Lutheran church. Interested in social w youth, or visitation. Area not too impor Would prefer W. Coast or S. Dak. 56

Experienced choir director seeks part position in Lutheran church, preferabl Mpls. Would consider suburbs. 56

Young lady desires work in church in Twin Cities or suburbs. Has 1 yr col 57

Lady desires work as companion plus light housework if necessary. Practical ing or child care would be considered. 57

Mankato State graduate with B.S. degr field of Phy Ed and Art, desires position fall. 57

Concordia College student desires harvest work in N. Dak. or Mont., beginning Aug. . Would consider other work. Can drive ruck. Has farm background. 570-9E

HELP WANTED

Widow living in small town in E N. Dak. esires refined woman companion to share omfortable home with pleasant surroundings n Lutheran community. Some compensation. refer lady who can drive car and one who rishes home rather than going to rest home r seeking hard work. Open at once. 569-9F

Director of Nursing Education and Nurs- ng Arts Instructor in N N. Dak. city hospi- al. Student body of 100 to 150. Good work- ng conditions, 4 weeks paid vacation, pension lan. 569-10F

Doctor and dentist needed for new modern nedical clinic in N Minn. town. Progressive utheran community. 569-11G

Business administrator-public relations man y Lutheran congregation in N. Dak. Must be nature, be able to direct management of hurch, be well acquainted with office man- gement, finances, public relations, personnel, naintenance. New position. Lutheran pre- erred. Salary open. Send complete resume f qualifications, age, experience and refer- nces with photo in letter. 569-12G

Wanted a middle aged woman to help care or a semi-invalid woman in a modern home n small town about 60 miles S of Twin Cities. 2 adults; parsonage home. 569-13F

Needed RN and registered lab technician in 0 bed hospital. RN for general duty. Good alary and good fringe benefits. S Minn. col- ege city. 570-10F

Couple to care for invalid and keep house. Modern home in Ia. town. Maintenance and ood wages. 570-11F

2 secretaries for full time work in a Lu- heran college on West Coast. 570-12F

Semi-invalid widow wishes companion aid o share home. Some nursing experience pref- rable; some compensation. 570-13F

Housekeeper (may have child) to assume ull responsibility in motherless home in Mont. city of 30,000. 7 room modern house. ELC church. 570-14F

Man for office and yard work in lumber ard in Ia. town of 1800 pop. Lutheran hurch. Reply in handwriting, giving age, xperience and salary expected. 570-15G

Druggist on a profit sharing basis plus alary in WC Wis. city of 12,000. Well es- ablished business. Opportunity to buy part r all of business. 570-16G

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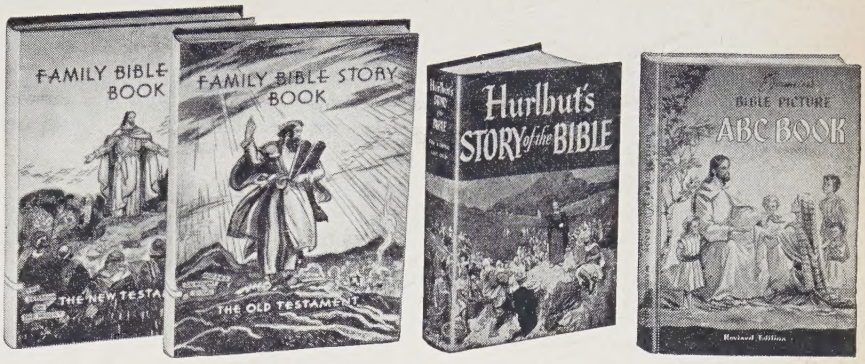

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